SECOND COMING OF JESUS CHRIST

# A COMPARISON BETWEEN ISLAMIC & QADIANI VIEWS

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## A Comparison between Islamic and Qadiani Views

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The second coming of Jesus Christ has been a common belief between Muslims and Christians. Muslims have always held that Jesus, son of Mary, i.e. Prophet Isa ibn Maryam, mentioned many times by the Qur'an, will appear once gain towards the end of this world to deliver the believers from the horrors caused by Dajjal or the anti-Christ. This belief has been indirectly referred to in some verses of the Qur'an which have been interpreted by Muslim scholars in the light of a large number of traditions and sayings of the Holy Prophet (peace be upon him). There has never been any disagreement among the Muslims about the Qur'anic basis of this belief and the authenticity of the traditions and the Ahadith throwing light on the second coming of Jesus Christ. Almost all the commentaries of the Qur'an, all the major collections of the Ahadith and the treatises on Muslim belief and faith have written on this subject and have expressly declared it to be a part of Muslim faith.

It was Mirza Ghulam Ahmad of Qadian (1839-1908) who tried to create doubts about this firm belief of the Muslims. For various reasons he had started casting doubts and aspersions of Muslim scholars and writers who have written on this subject. From his early career as the founder of a new community of his own he had started paving the ground for his eventual claim of being Jesus Christ and the Promised Messiah. His numerous

writings, in this regard, are so confusing and conflicting that it is very difficult, rather impossible, to prepare a consistent and logically arranged statement about his claims. Not only the traditions about the second coming of Jesus Christ were misinterpreted and distorted but also other details contained in the Ahadith about his second career were ridiculed and misquoted and even false statements were attributed to Muslim scholars. Incomplete references were quoted out of context and every effort was made to confuse the readers about the Islamic point of view on this important article of faith.

In the following pages an attempt has been made to study the question of a second coming of Jesus Christ with a comparative study of the Islamic and Qadiani point of view. An effort has been made to throw light on the relevant Qur'anic verses, the Ahadith and the fact that the second coming of Jesus Christ is established through Tawatur, i.e. traditions collectively reported by such an overwhelming number of companions and narrators in all stages that it cannot reasonably be doubted that the statement made in those traditions was really made by the Holy Prophet (P.B.U.H.). A discussion has also been made on the nature of Tawatur and its kind and the fact that the denial of Tawatur amounts to the denial of Islam. In the second part of the paper, the writings of Mirza Sahib have been profusely quoted to show not only the development of his thinking and claim on this question but also his motives behind those claims.

# What is Tawatur

As a prelude to the discussion on this important article of a Muslim faith, it is necessary that we should start with a brief introduction to the concept of Tawatur and its significance in Islamic beliefs. Muslims have unanimously and consistently held that any principle based on Tawatur is next to the Qu'ran in being part of Muslim belief and its denial amounts to the denial of Islam. This is because that if someone can deny the validity of Tawatur he can deny the validity of the Qur'an itself which has come down to us through the Tawatur of generations or Tawatur al-Tabaqah. Before a fuller discussion on Tawatur is made we should see what is the status of Sunnah or model example of the Holy Prophet in the Islamic scheme of things.

The Shariah which includes all the teachings of the Holy Prophet (P.B.U.H.), is based on two fundamental sources: the Qur'an and the Sunnah of the Holy Prophet (P.B.U.H.). As to the Qur'an, it is undoubtedly preserved in the form of a book compiled by the immediate successors of the Holy Prophet (P.B.U.H.) himself in the light of the guidance received from him. Even the opponents of Islam do not deny the fact that the Qur'an, as possessed by the Muslims today, is in exactly the same form, content and order, in which it was first compiled by the Caliph of Islam soon after the demise of the Holy Prophet (P.B.U.H.). Therefore, anything expressedly referred to in the Qur'an, constitutes a part of Islamic belief and a Muslim must believe and have faith in it. It is an article of faith for a Muslim that he should believe in *all* the contents of the Qur'an because the denial of or even doubt in a single verse of the Qur'an amounts to the denial of the Qur'an in its totality and is

considered to be an act of disbelief. As soon as a person denies a part of the Qur'an he places himself outside the fold of Islam.

The position of Sunnah is slightly different from the Qur'an. The Sunnah was not reduced to writing by the Holy Prophet (P.B.U.H.). It was not compiled by his immediate successors in the form in which the Qur'an was compiled. This fact sometimes creates misunderstanding in the minds of some people. Some other times it is exploited by the opponents of Islam to create doubts as to the authenticity of the Sunnah. Some western scholars, such as Gold Zieher, Joseph Schacht and others and quite a good number of their Muslim followers, have taken upon themselves to highlight and willfully magnify the fact that the Sunnah was not written under an official arrangement by the successors of the Holy Prophet (P.B.U.H.) in the manner in which the Qur'an was written.

In view of this endeavor of some people Muslim scholars have addressed themselves to the task of compiling the early history of the Sunnah and its authenticity. A cursory glance over the history of Muslim denominations, splinter groups and heterodox ideologies emerged in Islamic history shows that most of the deviationists tried to make out their case by doubting the authenticity of the Sunnah. This tendency of challenging the validity of the sayings and practices of the Prophet of Islam (P.B.U.H.) is found as early as during the Caliphate of Ali, the fourth Caliph of Islam. When he entered into negotiations with some extremist groups of the Khawarij in order to persuade them to accept the right case, he advised his chief negotiator, Abdullah ibn Abbas, another noted companion, to base his arguments with the Khawarij on the saying of the Holy Prophet (P.B.U.H.) rather than on the Qur'an. The reason expressed by Ali was that the

Qur'an is in very general and universal terms and it is difficult to interpret it without reference to the Sunnah. In fact, it is the Sunnah which is the most authentic commentary of the Qur'an; it is the Sunnah which determines the import and meaning of many an injunction of the Qur'an open to more than one interpretation. Any attempt to understand and interpret the Qur'an without a reference to the Sunnah is not only illogical but is tantamount to the denial or distortion of the Qur'an.

The Sunnah or model example of the Holy Prophet (P.B.U.H.) is based on the reports that have come down to us on the authority of his companions. These reports are technically called Ahadith, a plural of Hadith which literally means a talk, speech or a saying. These reports were narrated by the companions to their followers and by the followers to their disciples and so on and so forth. In this process, it is necessary that first of all the authenticity of the report is examined. In this process, a two-fold examination takes place. The internal examination, called Dirayah, is the subject of an independent science which deals with the internal criticism and evaluation of these reports. The external examination, called Riwayah, deals with the continuity or otherwise of the chain of narrators, their personal character and historical evidence about their intellectual honesty and moral integrity. In this exercise, the undisputed integrity of the narrators and the number of the narrators of a particular report on various stages become very important. In view of the varying degree of the personal character, intellectual honesty and moral integrity of the narrators, the reports narrated by them have been classified into various categories, each category having its own status in terms of a authenticity and acceptability.

Muslim scholars and jurists have developed an elaborate Science of Hadith which is, in fact, a set of various disciplines dealing with all the important areas of this exercise. Leaving the details aside, we should stick to the more important categories of the Ahadith. It may be mentioned here that the classification of the Ahadith is based on both internal and external scrutiny. The highest degree of a Hadith, determined on the basis of internal criticism, is Sahih, or Sound, which fulfils all the conditions and requirements of an acceptable authentic report about a saying, action or tacit approval of the Holy Prophet (P.B.U.H.). This category is followed by Hasan, or Good, which is the second degree of an acceptable report. The third degree is Da'if, or Weak, which is the last degree of an acceptable Hadith which is accepted only if it contains some moral lessons, ethical virtues and unimportant historical events corroborated by stronger reports. On the other hand, the highest category of accepting an authentic report on the basis of external enquiry is Mutawatir i.e. a Hadith reported by such an overwhelming number of narrators in all stages that human mind reasonably fails to doubt its veracity or authenticity. This category is followed by Mashhur or well-known, a Hadith reported by several narrators at least in early three stages of its transmission. The last category in this classification is Khabar al-Wahid, or a Solitary Report, which is reported by one individual at any stage. It is accepted only in some cases, the details of which are found in the works of Hadith and Jurisprudence.

It is important to note that factually all the Mutawatir Ahadith are also Sahih because anything reported by such a large number of narrators in each stage must successfully meet the requirements of a sound and authentic report. Muslim scholars and specially the early doctors of the Science of Hadith have had

discussions on the nature of Tawatur, its conditions and requirements. Various collections of Mutawatir Ahadith have been complied in the course of last thirteen hundred years, some of them claiming to be exhaustive on the subject and others confining themselves to particular topics. The Mutawatir has again been divided into four further categories.

i) **Mutawatir al-Tabaqah**: This signifies a report which has been conveyed by a whole generation to another generation. This is the stronger degree of Tawatur. The best examples of this Tawatur are the reports that there are five time prayers in a day and night. This fact has been conveyed by generations after generations of the Muslims.

ii) **Mutawatir Amali**: or practical Mutawatir. This is a slightly lesser degree of the first category of Tawatur. These are reports corroborated by the continued common practice of the Muslims. The best examples of this kind of Mutawatir are the rates prescribed for the payment of Zakat, major acts in the hajj etc.

These two kinds mostly deal with the action or practice of the Holy Prophet. The remaining two kinds mainly consist of the sayings and utterance of the Holy Prophet.

iii) **Mutawatir al-Lafz**: A Hadith whose wording is narrated by all the narrators either with exactitude or with a very minor negligible variation. This is, of course, the higher degree of Mutawatir.

iv) **Matawatir al-Ma'na**: This is the second type of which only the sense and import is common and phraseology is different.

Before we proceed further with the legal status of the Mutawatir and its scriptural authority, let us refer to another very important classification of all the texts of the Qur'an and the Sunnah. We have already pointed out that the Qur'an and the Sunnah are the two foundations of the Shariah. All the injunctions of Islam, foundations of belief, socio-economic system, ethico-moral instructions are based on these two fundamental sources. All these texts are broadly divided into two categories:

i) **QAT'IYY AL-THUBUT:** This includes all those scriptural-texts which have conclusively been proven to have been given by the Holy Prophet (P.B.U.H.) to his followers and no one can possibly entertain any doubt as to their authenticity and historicity. This category includes the whole body of the Qur'an and the Mutawatir Ahadith.

ii) **ZANNIYY AL-THUBUT**: This category includes such other scriptural texts about which there can possibly be a difference of opinion whether these were rightly attributed to the Holy Prophet (P.B.U.H.) or not. This includes all solitary and other traditions. As to the foundations of belief, it is necessary that these should be supported by *Qat'iyy al-Thubut*. It means that anything which is not *Qat'iyy al Thubut* cannot be an article of Muslim faith and anything which is *Qat'iyy al-Thubut* is an article of Muslim faith. Its denial means disbelief which throws the person concerned outside of Islam.

After this brief prelude about the authenticity and legal status of the Ahadith, let us make it clear that anything proven by any degree of Tawatur is an essential of Islam. In order to constitute a Muslim, total and unqualified belief in *all* the

essentials of Islam is necessary. Anyone who denies an essential of Islam ceases to be a Muslim. The unanimous decision of the Companions of the Holy Prophet to excommunicate the followers of Musailimah and the deniers of the Zakat, despite their avowed commitment to Islam, is undoubtedly a conclusive proof that the denial of any one essential of Islam places the person concerned outside the fold of Islam. In the course of history, Muslims never showed any leniency in this principle. They jealously and dispassionately applied this principle in order to protect the integrity of Islam and the solidarity of the Muslim Ummah.

Belief in the second coming of Jesus Christ is also an essential of Islam. It meets all the requirements of Tawatur. It was always held to be an essential of Islam by Muslim Jurists and theologians. In the following paragraphs scriptural foundations of this belief have been briefly discussed.

# QUR'ANIC BASES OF THE SECOND COMING OF JESUS

As we have already pointed out there is no direct and express statement in the Qur'an about the second coming of Jesus Christ. However, there are four indirect verses which strongly indicate that he will miraculously come again towards the end of this world and will perform the responsibilities to be assigned to him. We quote these verses here:

i) Behold! The angel said: "O Mary, Allah gives you glad tidings of a word from Him: His name will be Jesus, the son of Mary, held in honour in this world and in the Hereafter and of the company of those nearest to Allah. He shall speak to the people in the cradle and in maturity of age. He shall be from amongst the righteous".

(Qur'an 3:46).

ii) Then Allah will say: "O Jesus, son of Mary! Recount My favour to you and to your mother. Behold! I strengthened you with the Holy Spirit so that you did speak to the people in the cradle and in maturity of age. Behold! I taught you the Book and the Wisdom, the Torah and the Gospel."

(Qur'an, Chapter 5:110).

In these two verses the most important statement is that Jesus would speak to the people in his maturity and this fact has been referred to in these verses as a miracle of Jesus and a special bounty of Allah on him. It may be pointed out that speaking in childhood while one is still in the cradle is undoubtedly a miracle and a great bounty of God on Jesus. Even

some of the so-called apocryphal Gospels described him as preaching the divine message while still an infant. But the second part of the statement that he would speak in the maturity of his age is not even worth mentioning in normal conditions. The fact that it has been repeatedly highlighted in the Qur'an show that in the context of Jesus it is a miracle and is not an ordinary event. We know that the formal prophetic career of Jesus lasted only about three years, from 30 to 33 years old. This shows that he could not reach the age of maturity (in Arabic, Kuhulah) which is normally taken to be after mid-forties. This clearly shows that for him the speech in the age of Kuhulah is yet to come and hence its extraordinary nature.

iii) "…..that they (i.e. the Jews) said, "We killed the Christ Jesus, son of Mary, the Messenger of Allah." But they neither killed him nor crucified him but it was made to them to appear so. Those who differ in it are full of doubt with no knowledge except conjectures to follow. They did not kill him surety. Nay, Allah raised him up unto Himself and Allah is exalted in power, wise". (Qur'an, 4: 157-158)

In this verse Christians claim that Jesus was crucified and Jewish scheme that it were they who crucified him have been denied. Both the views have been rejected as mere conjectures. It has also been denied that he was at all killed. All these statements are followed by the Qur'anic declaration that Allah has raised him up to Himself. This has been interpreted by all the commentators of Qur'an to be a reference to the fact that he was miraculously lifted, in body and spirit, to the presence of Allah in order to save him from the hands of the Jews. He will come again towards the close of this world with the assignment of putting an end to the Dajjal or the Anti-Christ, a leader of the

Jews at the time. There can hardly be any Muslim thinker, commentator of the Qur'an, scholar of Hadith or theologian to disagree with this interpretation.

iv) "And there is none of the People of the Book but must believe in him before his death. And on the Day of Judgment, he will be a witness against them."

According to most of the commentators, the second coming of Jesus has been referred to in this Qur'anic verse. The meaning of the verse is, therefore, that before the death of Jesus (certainly after his second coming) all his contemporary Jews and Christians will believe in him as a Messenger of God. The Jews will accept him as the true Messiah because he will have killed the imposter Messiah and will have cleared all the doubts in the minds of the Jews about his own Messiah-ship by his second coming. The Christians will accept him as a messenger of Allah instead of Being His son or godhead because he will himself tell that he was not a son of God or godhead and he was simply a messenger of God.

v) "When the son of Mary is held up as an example, behold your people, raise a clamour at it (in ridicule); they say, "Are our gods best or he"? This they set forth to you only by way of disputation. They are, but a contentious people. He was no more than a servant. We granted Our favour to him and We made him an example to the Children of Israel. And if it were Our will we could make angels from amongst you succeeding each other on the earth. And he (Jesus) shall undoubtedly be a sign for the coming of the Hour of Judgment. Therefore, have no doubt about the Hour but follow Me. This is a straight way".

(Qur'an, 43:57-61)

This verse is also understood to refer to the second coming of Jesus (peace be upon him) towards the close of this world. In the Ahadith when major signs of the approaching of the Day of Judgment have been mentioned they also include the second coming of Jesus. Therefore, his coming will be a sign of the fact that the Hour of Judgment has come very near. In this verse the word has been pronounced by different savants in two different ways. If it is pronounced as *Alam* it would mean sign, as we have already translated. It can also be pronounced as *Ilm* which means knowledge. In this latter case, it gives the same signification. It means that the second coming of Jesus amounts to the definite knowledge of the fact that the Hour of Judgment has come very near. It may be noted that this interpretation is based on a Hadith of the Holy Prophet (P.B.U.H) himself. It is reported in the *Sahih* of Ibn Hibban on the authority of Abdullah ibn Abbas that the Messenger of Allah (peace be upon him) has said that the phrase "Knowledge of the Hour" means the descent of Jesus son of Mary before the Day of Resurrection.

# AHADITH ABOUT THE SECOND COMING OF JESUS

The question of the second coming of Jesus Christ is not something decided only on the basis of the indirect evidence of the Qur'anic verses discussed above. It has been elaborated at length in a large number of Ahadith which reach the degree of Tawatur. These Ahadith have been reported by more than thirty companions and narrated by almost all the major compilers of Ahadith including the *Sihah Sittah* or six most authentic collections of Ahadith. Different scholars have prepared independent collections of the Ahadith dealing with the second coming of Jesus Christ. Those authors include Imam Muhammad Ibn Ali al-Shaw-kani, Shaikh Muhammad Zahid Kawthari, Maulana Muhammad Anwar Shah Kashmiri and others. Various authors have highlighted the sublime degree of *Tawatur* found in these Ahadith.

The total number of reports collected by Maulana Muhammad Anwar Shah Kashmiri in his book *Al-Tasrih Bima Tawatara Fi Nuzul al-Masih* and its editor reach a total number of 111. There might be some other reports missed by the learned author or his editor. A survey of these reports shows that these clearly and unequivocally tell that Jesus Christ, son of Mary, the Messenger of God, who was sent to the Children of Israel along with Gospels, some two thousand years back, will come again to perform a specific assignment before the close of the world. In order to avoid any possible confusion or misunderstanding as to the identity of the person to come - all his a attributes, qualification and even physical features; garments, style of dress and hair-cut has been mentioned in detail. It is very important

and significant to note that in all these Ahadith, his proper name Jesus Christ along with the name of his mother Mary has been mentioned rather than his epithet Messiah. This shows that the Holy Prophet had in mind the possibility of any confusion or misunderstanding if the epithet Messiah was used. Another important aspect of these Ahadith is that the bodily features of Jesus Christ, as mentioned in these Ahadith, are exactly those which have been referred to in other Ahadith about the life of the Israelite Prophet.

Apart from bodily features many other important details have also been given. The words used in these Ahadith for the second coming include descent, return, coming out, being raised etc. In one of the reports it has been said that death is yet to come to him as he has not yet died.

It is not possible in this brief paper to reproduce all the relevant Ahadith as they exceed one hundred. However, a selection of reports is given here.

(i). It is reported from Abu Hurairah that the Messenger of Allah (P.B.U.H.) said, "By Him in Whose Hands is my soul, the time is coming when the son of Mary will descend among you as a just arbitrator. He will destroy the cross, kill the swine and put an end to the battle. Wealth will abound to such an extent that no one will accept it. One prostration (before Allah) will be better than the world and what is in it". After narrating this Abu Hurairah used to say: You may recite if you like:" and there is none of the People of the Book but must believe in him before his death: and on the Day of Judgment he will be a witness against them". (Reported by *Bukhari* and *Muslim*). In another narration reported by Muslim, the following

words have been added on the authority of Ata: "Mutual hatred, jealousy and grudge will disappear".

(ii). Abu Hurairah reports that the Holy Prophet (P.B.U.H.) has said: "the Prophets are brothers unto each other from one father. Their mothers are different but their religion is one. I am closest of all the prophets to Jesus, son of Mary because there has been no Prophet between him and me. He is going to descend; therefore, if you see him recognize him. He is a middle-statured man with a reddish white complexion, wearing two yellow cloths; it will appear as if drops (of water) are flowing from his head though it would not be wet. He will smash the cross, kill the swine and put an end to the *Jizyah*. He will invite people to Islam and Allah will eliminate, during his days, all religious cultures and affiliations except Islam. Allah will also eliminate the Imposter Messiah, the Dajjal in his time. There will be peace and security in the earth so much so that lions will pasture with camels, tigers and crows, and the wolves with goats. Children will play with the snakes without harm to themselves. He will live in the earth for 40 years, then, he will pass away. Muslims will offer his funeral prayer and inter him". (Reported by Ahmad, Abu Daud, Ibn Majah, Abd Ibn Humaid, Ibn Abi Shaibah and others).

(iii). Abu Hurairah has reported that the Messenger of Allah (P.B.U.H.) has said, "How will be your condition when the Son of Mary will descend among you while your Imam (leader) will be from amongst you".(Reported by *Bukhari* and *Muslim*). In a variation of the same Hadith reported by Baihaqi the words are as follows, "…when the son of Mary will descend among you from heaven…".

(iv). Jabir Ibn Abdullah reports that he heard the Messenger of Allah (P.B.U.H.) as saying: "A group of my Ummah will continue to fight for the truth and coming out for its cause till the Day of Judgment. Then, Jesus, son of Mary, will descend. The Amir of the Muslims will ask him to come forward and lead the prayer. He will say, "No, some of you are leaders over others as an honour of this Ummah by Allah". (Reported by *Muslim* and *Ahmad*).

(v). Abu Hurairah reports that the Messenger of Allah (P.B.U.H.) has said, "By Him in Whose Hands is my soul! The Son of Mary is certainly going to raise his voice with *labbaik* at *Fajj al-Rawha* with the intention to perform the major pilgrimage or the minor pilgrimage or both". (Reported by *Muslim* and *Ahmad*).

(vi). Abdullah b. 'Amr reported that a person came to him and said: What is this Hadith that you narrate that the Last Hour would come at such and such time? Thereupon he said: Hallowed be Allah, there is no god but Allah (or some words to the same effect). I have decided that I would not narrate anything to anyone now. I had only said that you would see after some time an important event that the (sacred) House (Ka'ba) would be burnt and it would happen and definitely happen.

He then reported that Allah's Messenger (may peace be upon him) said: The Dajjal would appear in my Ummah and he would stay (in the world) for forty – I cannot say whether he meant forty days, forty months or forty years. And Allah would then send Jesus son of Mary who would resemble 'Urwa b. Mas'ud. He (Jesus Christ) would chase him and kill him. Then people would live for seven years that there would be no rancour

between two persons. Then Allah would send cold wind from the side of Syria that none would survive upon the earth having a speck of good in him or faith in him but he would die, so much so that even if some amongst you were to enter the innermost part of a mountain, this wind would reach that place also and that would cause his death. I heard Allah's Messenger (may peace be upon him) as saying: Only the wicked people would survive and they would be as careless as birds with the characteristics of beasts. They would never appreciate the good nor condemn the evil. Then the Satan would come to them in human form and would say: Don't you respond? And they would say: What do you order us? And he would command them to worship idols but, in spite of this they would have abundance and lead comfortable lives. Then the trumpet would be blown and no one would hear that but he would bend his neck to one side and raise it from the other side. And the first one to hear that trumpet would be the person who would be busy in setting right the tank meant for providing water to camels. He would swoon and the other people would also swoon; then Allah would send or He would cause to send rain which would be like dew and there would grow out of it the bodies of the people. Then the second trumpet would be blown and they would stand up and begin to look (around). Then it would be said: O people, go to your Lord, and make them stand there. And they would be questioned. Then it would be said: Bring out a group (out of them) for the Hell-Fire. And then it would be asked: How much? It would be said: Nine hundred and ninety-nine out of one thousand for the Hell-Fire and that would be the day which would make the children old because of its terror and that would be the day about which it has been said: "On the day when the shank would be uncovered".

(vii). It is reported from Thawban, a freed slave of the Messenger of Allah, that the Holy Prophet (P.B.U.H.) has said' "Two battalions of my Ummah are protected from the Hell-Fire by Allah: the battalion which will fight in India and the battalion which will be with Jesus, son of Mary (P.B.U.H.)"(Reported by *Nasa'i*, *Ahmad*, *Tabarani*).

(viii). Mujammi' Ibn Jariyah al-Ansari reports that he heard the Messenger of Allah (P.B.U.H.) as saying, "The son of Mary will kill the Anti-Christ (Dajjal) at the door of Lydda". (Reported by *Tirmidhi* and *Ahmad*).

(ix). Abdullah Bin Umar reports that the Messenger of Allah has said, "How can perish the Ummah of which I am the beginning and Jesus, son of Mary is at the end". (Reported by *Hakim* and *Nasa'i*).

(x). It is reported by Anas that the Messenger of Allah (P.B.U.H.) has said: "Whosoever from amongst you lives to see Jesus, son of Mary he should convey my greetings to him". (Reported by *Hakim*).

(xi). It is reported by Aws Ibn Aws al-Thaqafi that the Holy Prophet has said: "Jesus, son of Mary will descend near the white minaret towards the east of Damascus". (Reported by *Tabarani*).

It may not be out of place, before proceeding further, to mention the names of the Companions who have reported the Ahadith relating to the descent or the second coming of Jesus Christ (i.e. Prophet of Allah, *Isa ibn Maryam*) son of Mary. This

list would show that the Ahadith undoubtedly reach the highest degree of *Tawatur* and their contents constitute a part of our articles of faith:

1. Abu Hurairah
2. Jabir ibn Abdullah
3. Nawwas ibn San'an
4. Abdullah ibn 'Amr ibn al-'As
5. Hudhaifah ibn Asid al-Ghifari
6. Thawban (A freed slave; Personal attendant of the Holy Prophet).
7. Mujammi' ibn Jariyah
8. Abu Umamah al-Bahili
9. Abdullah ibn Mas'ud, a prominent scholar and jurist among the Companions
10. Uthman ibn Abi'l-'As
11. Samurah ibn Jundab
12. Abdullah ibn Umar (son of the second Caliph)
13. Anas ibn Malik (a personal attendant of the Holy Prophet)
14. Wathilah ibn Aqsa'
15. Abdullah ibn Salam (a scholar of Jewish scriptures)
16. Abdullah ibn Abbas (a well-known scholar among the Companions, a cousin of the Holy Prophet).
17. Aws ibn Aws al Thaqafi
18. Imran ibn Hussian
19. 'Aishah, the Mother of the Faithful, wife of the Holy Prophet
20. Safinah, a freed slave of the Holy Prophet
21. Hudhaifah ibn al-Yaman
22. Abdullah ibn Mughaffal
23. Abd al-Rahman ibn Samurah
24. Abu Sa'id al-Khudri

25. Ammar ibn Yasir
26. Ka san ibn Tariq
27. Salamah ibn Nufail al-Sakuni
28. Safiyyah, Mother of the Faithful, wife of the Holy Prophet.
29. Nafi' ibn Kaisan
30. Abu'l-Darda'.
31. Amr ibn Awf al-Muzani
32. Umm Salamah, Mother of the Faithful, wife of the Holy Prophet

These traditions have been reported by all the early compilers of the Hadith. We may refer to their names to show that all the doctors and savants of Hadith agree on the authenticity of these reports. The Muhaddithin or the Traditionalists who have transmitted this article of our belief to us include the following:

1. Bukhari
2. Muslim
3. Abu Da'ud
4. Tirmidhi
5. Nasa'i
6. Ibn Majah

*These are the six most authentic collections of the Ahadith, popularity known as the Sihah Sittah, i.e. the Six Most Genuine.*

7. Imam Ahmad
8. Baihaqi
9. Hakim
10. Abu Ya'la
11. Tabarani
12. Ibn Jarir al-Tabari
13. Ibn Hibban
14. Ibn Abi Shaibah
15. Ibn Khazaimah
16. Ibn Marduyah
17. Tahawi
18. Sa'id ibn Mansur
19. Bazzar
20. Hakim Tirmidhi
21. Abu Da'ud Tayalisi
22. Ibn Asakir
23. Abu Nu'aim
24. Darqutni
25. Abd ibn Humaid
26. Abd al-Razzaq
27. Dailami
28. Razin
29. Nu'aim ibn Hammad
30. Ibn Abi Hatim
31. Ibn al-Mundhir

Before we give a summary of the Ahadith on this subject let us recall that these are Mutawatir Ahadith reported by more than twenty-eight compilers of Hadith on the authority of more than thirty-one Companions of the Holy Prophet. Any person who denies something established by Tawatur is considered to be a denier of the Holy Prophet himself. It is not possible for us to

discuss here the views of the jurists and theologians on this subject in detail. However, we reproduce here the views of Imam Ghazali, an illustrious jurist, a celebrated Sufi and an authority on Islamic theology. These passages have been taken from his book on the methodology of distinguishing between Islam and heresy entitled *Faisal al-Tafriqah Bain Al-Islam wa'l-Zandaqah:*

1. Some people hasten to (adopt certain) interpretation on the basis of their probable opinions without having a conclusive argument. One should also not hasten to excommunicate such persons in each and every instance. We should see into it and if the interpretation is not about something which relates to the fundamentals or important teachings of belief we will not excommunicate him…(p. 190).

2. But if interpretations of this nature belong to the fundamentals of beliefs, then it is obligatory to excommunicate those who change the apparent meaning without an irrefutable argument; for example, those who deny the bodily resurrection and physical nature of the punishments in the Hereafter on the basis of their own opinions, whims and far-fetched interpretations without giving any irrefutable argument, they must of necessity be declared *Kafirs* because there is no argument to hold that the return of spirits to bodies is impossible. (p 191).

It may be known that the elaboration of what can or cannot be the basis of excommunication requires a detailed discussion in which it would be necessary that we should mention all the utterances and points of view (held by various

people) and point out as to what was the basis of the doubt entertained by each one of them, the argument thereof, why it is far-fetched from the apparent meaning and in what manner that interpretation is give.. Such discussion cannot be made even in volumes and the time at my disposal is not sufficient for such an elaboration.

3. Therefore, you should be content with an advice and a principle.

The advice is that you should refrain as far as possible from (denouncing) the People of the Qiblah, as long as they proclaim "There is no god but Allah, Muhammad is the Messenger of Allah", provided they do not contradict it. Contradiction includes anything which may suggest a lie against the Holy Prophet either with an excuse or without an excuse. There are dangers in the excommunication but there is no danger in silence.

The Principle is that the (religious) doctrines are of two kinds: one related to the foundations of the principles and the other related to the branches (thereof).

There are three foundations of belief (*Iman*); belief in Allah, belief in His Messenger and belief in the Last Day. Beyond these there are the branches.

It should be known that there can be no excommunication on the basis of branches except in one case; where a religious principle known to have come by the Holy Prophet by way of *Tawatur* is denied. (p.195).

4. Wherever there is something which belies (the Holy Prophet) it is obligatory to excommunicate, even though it relates to branches.

For example if someone says that the House situated in Mecca is not the House about which Allah has commanded us to make pilgrimage to, this is *Kufr* because what has been established from the Holy Prophet by way of *Tawatur* is contrary to it. Even if this person denies that the Holy Prophet has ever testified that this house is the same House, such a denial will not be useful (defence) to such a person; rather it will be a definite proof that he is obstinate in his denial. However, if such a person is a recent convert to Islam and such a thing is not known to him by way of *Tawatur* (he will not be declared a *Kafir* by denying it). (p. 196).

5. Nobody can dispute the three foundations, or anything which is not subject to any (new) interpretation as to its essence and which has been transmitted by way of *Tawatur* and none can marshal argument to prove the contrary. If someone disputes it he, in fact, belies it. Its examples have already been mentioned by us; bodily resurrection, the Paradise, the Hell-Fire, the comprehensiveness of God's knowledge so as to include the details of matters. (p. 196).

6. One should not think that the excommunication should be based on definite comprehension in each and every case. *Takfir* is, in fact, a legal injunction which results in the liability to execution and confiscation of property and a permanent residence in the Hell Fire. Therefore, it is known on the same basis on which other legal injunctions

are known. Sometimes, it is known with certainty; some other times with a probable argument and yet some other times one may be hesitant in it. In cases where one is hesitant it is better if he abstains from *Takfir*. In such cases only those people hasten to make *Takfir* whose dispositions are overwhelmed by ignorance. (p. 197).

7. Here I may also caution you about another principle. It is as follows:

Sometimes a person disputes an express text which has come to us by way of *Tawatur* alleging that he is (not disputing the text but only) interpreting it, but the interpretation (given by him) is not sustainable by the language neither on the basis of a remote (possibility) nor on the basis of a near possibility. Such interpretation is Kufr and the person is guilty of believing it even though he alleges to be an interpreter. (pp. 197-198) (*Ghazali, Faisal al-Tafriqah Bain al-Islam wa'l-Zandaqah (Decision of Differences between Islam and Heresy))*.

# SUMMARY OF THE AHADITH (ON THE SUBJECT)

If we cast a glance over the relevant Qur'anic verses and the Ahadith reported on this subject, we will find the following information which is very important as far as the second coming of Jesus is concerned:

1. He is the same Jesus, son of Mary, who was sent to the Children of Israel as a Messenger of God along with the Gospels, some two thousand years ago.

2. He was the same personage who was miraculously born without a father and whose mother was Mary, daughter of Imran.

3. He and his mother were born in Palestine. His mother was an extraordinary lady given a high spiritual status by God.

4. Jesus miraculously spoke while still in the lap of his mother.

5. He was a middle-statured man with a beautifully reddish white complexion.

6. He had shining black hair.

7. He resembled in his appearance Urwah Ibn Masud, a companion of the holy Prophet (peace be upon him).

8. He used to perform extraordinary miracles, such as, giving life to the dead, curing the blind and the leper and breathing in the earthen models and they became flying birds.

9. The Jews of Palestine failed in their efforts to execute or crucify him as he was raised by Allah to Himself.

10. While coming again he would be wearing two yellow garments.

11. His main function will be the elimination of the Dajjal.

12. He will come down on the white minaret towards the east of Damascus, Syria, at the time of Fajr prayer.

13. He will kill the Dajjal near the gate of the city of Lydda.

14. The incumbent Muslim leader will ask him to lead the prayer which he will decline and ask him to lead the prayer.

15. After coming again to this world he will live for 40 years.

16. He will marry and will have children.

17. He will abolish the cross and eliminate Christianity.

18. He will eliminate the Jews and all other religious traditions except Islam.

19. With the disappearance of all non-Islamic religious beliefs he will have no need to continue the Jihad or the *Jizyah*.

20. His age will witness an unprecedented abundance of wealth so much so that no one on the surface of the earth will be there to except charity.

21. He will perform pilgrimage to Makkah and will pass by the place known as Fajj al-Rawha.

22. All mutual hatred, jealousy and grudge will disappear.

23. Peace, prosperity and security will prevail so much so that camels will not fear lions, cows will not fear tigers and sheep will not fear wolves.

24. The Dajjal will be a contemporary of Jesus and will be killed by him.

25. The Dajjal is a definite person who has specific characteristics.

26. After passing away, Jesus will be buried near the grave of the Holy Prophet (P.B.U.H.).

These minute details leave no doubt that what the Holy Prophet of Islam wanted to foretell in the coming again of a definite person and not the birth of someone who would claim to be the replica of that definite person. Any reasonable man who goes through this material will find that there is no scope of any metaphorical or figurative interpretation of these details. The

Companions of the Holy Prophet and their followers, the commentators of the Qur'an and the Ahadith, Muslim theologians and religious savants all unanimously understood these scriptural texts to be something definite and certain about the second coming of Jesus. But, unfortunately, Mirza Ghulam Ahmad of Qadian tried to create doubts and misunderstandings about the article of Muslim faith and was able to carve out a group of his own who believe in all the absurd and conflicting statements made by him from time to time. His writings on this subject, as on many others, are so confusing and conflicting that even his staunch followers are unable to present a consistent picture of his claims. His interpretations, rather misinterpretations, of the details mentioned in the Ahadith are so conflicting that one is simply amazed how his followers swallow them all at the same time. An exhaustive enquiry of all these writings would require a fuller study which the space at our disposal does not permit. However, a general introduction of the Qadiani views about the second coming of Jesus is given here.

# QADIANI VIEWS ABOUT THE SECOND COMING OF JESUS

In his early career (1879-1890) Mirza Ghulam Ahmad not only believed in the second coming of Jesus but also supported this belief with arguments. In his early writings we find references which throw light on his earlier stand about this question. Even in books like *Azalah-i-Auham* which were written by him to pave the way for his claim to be the real Messiah, there are passages which admit the second coming of Jesus. He admits

that the prediction made in the Ahadith about the second coming of Messiah, son of Mary *"is a prediction of the first order, which everyone has accepted unanimously. The manner in which the predictions are written in the Sihah (the most authentic collections of the Ahadith) no prediction is proven to be equal to it. It enjoys the highest status of Tawatur. The Gospel also endorses it". (Azalah-i-Auham,Vol.II p. 400).*

Even before this, in his well-publicised "Chef D'ouevre', the Barahin-i-Ahmadiyah, he not only admitted this general Muslim belief but also took pains to prove it on the authenticity of the Qur'an. While commenting on the Qur'anic verse (48.28) he says, *"This verse at this stage gives us an indication of the advent of Jesus in his full glory. In other words if the people are not going to accept the soft natured, gracious and righteous approach and they reject that the truth has become manifest through arguments, clear proofs and clear verses, then, (they should know) that truth will dawn when God will*

*make use of harshness, heavy headedness and strength against the evil doers and Jesus will descend upon this earth in all his all conquering magnificence".*

*(Barahin-i-Ahmadiyah, Vol. I, p.601).*

Side by side with these passages, he started casting doubts about the prophetic career of Jesus Christ and ridiculing the idea of his second coming. In this very book, he says, *"Jesus Christ left the Evangile imperfect and went to the heavens, and for a certain period, that imperfect book remained in the hands of the people". (Barahin-i-Ahmadiyah, Vol.I, included in Ruhani Khaza'in, Vol. I, p.430).*

It is strange to note that on the one hand Mirza Sahib admits that the prediction about the second coming of Jesus has been reported by the most authentic collections of the Ahadith and that those reports reach the highest status of Tawatur, but, on the other hand, in that very book, he tries to dilute the significance of these Ahadith by saying that *"the belief regarding the ascension of Jesus is not part of our faith, nor is it one of the fundamentals of religion. But it is one prediction among the hundreds, which has no relationship with the reality of Islam". (Azalah-i-Auham, Vol.I, p.170).*

In fact, this statement is not merely a dilution of the importance of this belief but it is a denial of something proved with a degree of authenticity not less than the authenticity of the Qur'an. This dilution or tacit denial found its fuller and unequivocal expression in some of the last works of Mirza Sahib. In his Haqiqat al-Wahy, written in 1906-7, about one and a half years before his death, Mirza Sahib says that the claim of unanimity about the second coming of Jesus is a surprising fabrication which cannot be understood. Refuting the claim of unanimity about this question he writes, *"If by unanimity, the unanimity of the Companions of the Holy Prophet is meant, then this is an accusation on them. They had no knowledge of this new belief, That Jesus will come to the world a second time. After all, if this was their belief, then why did they shed tears (on the death of the Holy Prophet) and agreed with the subject matter of this Qur'anic verse, 'Muhammad is no more than a Messenger (of God). Many Messengers passed before him". (Haqiqat al-Wahy, p.34).*

After *Haqiqat al-Wahy*, we find in the fifth and the last volume of the Barahin-i-Ahmadiyah, published posthumously, that he denies this belief in even more express terms and tries to adduce a "rational" or "scientific" argument. He says *"In spite of such an explicit verse of the Qur'an, how is it possible to accept that Jesus Christ lived for more than 2000 years, or more, for an indefinite period, in the heavens, instead of the earth. It amounts to a nullification of the Qur'an". (Zamimah Barahin-i-Ahmadiyah, Vol. V, p.394).*

To prepare the minds of his blind followers to finally accept this position Mirza Sahib had continued ridiculing the Muslim belief on this point by raising unnecessary questions and casting doubts and far-fetched objections. It is the wont of Mirza Sahib and his followers that they suppress and simply ignore the most express Qur'anic verses and even the numerous sayings of the Holy Prophet if these do not suit them and highlight anything that can possibly be twisted to serve their purpose. The same strategy has been followed here. He picks up the statement, divorces it from its context and starts ridiculing and pooh-poohing it. Here are a few passages from his *Azalah-i-Auham* which was written to confuse the readers about this very belief:

*"According to the ancient belief of the Muslims which were prevalent in their hearts, the Messiah son of Mary will truly descend from the heavens, spreading his hands on the shoulders of two angels to rest on the Eastern side of the Minaret of Damascus. Some are of the view that he will descend on the Minaret and from there, the Muslims will bring him down with a ladder and the angels will depart from there. He will be well-dressed, not naked. Then he will meet the Mahdi and exchange greetings. In spite of the passage of time he will be of the same*

*age of 32/33 years. The passing of such a long period will have no effect on his body or age. His hair and nails etc. will not have grown and will be exactly as when they were at the time of his ascension to the heavens. There will be no difference in his existence, but the bodily changes would occur after coming down to this earth. He will not enter into war, but there will be such a devastating effect in his breath, that as far as he can see, the kafirs will die"*

*(Azalah-i-Auham, Vol. I, p,122).*

This entire passage is full of such allusive language which can only be meant to insinuate the reader to the message the author want to convey. The same style continues further and the author goes on to say:

*On the one hand, it is admitted that the promised Messiah is the same son of Mary, a prophet of Allah, upon whom Gabrael used to descend and the Bible was revealed to him, who is a Messenger from amongst the greatest Messengers of Allah. And on the other hand, they also say that on his second coming to this earth, he will not even mention his prophethood, but he will come, after being dismissed from the office of prophethood. He will join the Ummah of our Prophet (P.B.U.H.) and become subservient to the Qur'anic Shariah like the common Muslims. He will offer prayers in the leadership of others, like other Muslims do. A few are of the opinion that he will be Hanafi (i.e. a follower of the jurist Abu Hanifah). He will consider Imam Aazam (Abu Hanifah) as his Imam. But until now, no details have been given, as to which Sufi order he will belong to. Whether he will be a Qadiri or a Chishti or a Suhrwardi or a Naqshbandi,like the Mujaddid Sirhindi. In short, these people first established for him the title of prophethood, and then came*

*down to such a degree that no reasonable man can do such an act. After that the metaphors related to this special assignment have been interpreted in the real sense and it was said that he will break the cross and will kill swine. It is now surprising to note that of what benefit will it be to him to destroy the cross. And, suppose, if he destroys it, he will be able to destroy ten crosses, twenty crosses or a hundred crosses, a thousand crosses, then what? The Christians who are blindly worshipping the cross, will they not be able to manufacture new crosses? The second sentence in which it was said that he will kill the swine, if it is also interpreted in the real sense, then it is even a strange sentence. Will the excellent mission of the Messiah, after coming down to earth, be that he will wander hunting swine, keeping herds of dogs with him? If it is true, then it is a good news for Sikhs, cobblers, sweepers who like to hunt swine. It will be very pleasant for them".*

*(Azalah-i-Auham, Vol. I, p.123).*

*"We have also explained that if this prediction is restricted to its literal meaning then there will be great difficulty in understanding it.. Even before the coming of the Messiah from Heaven countless objections are forthcoming. What is the need of falling into such difficulties and what need do we have to do so? Why at all Jesus the son of Mary be brought from Heaven, and why suggest that he be divorced from Prophethood, that he be disgraced in such a manner that another person leads the prayer and he follows and that another person in his presence takes the pledge of loyalty to Imamah and Khilafah and he regretfully looks on being one of the Muslims who cannot exercise the power and functions of his prophethood. Why should we use words which are close to polytheism rather full of*

*polytheism that the one-eyed Dajjal (Anti Christ) can, like God, by his own power bring the dead to life and openly show Godly signs, and no one would say to him "O one-eyed God first put you eye right. Does the Unity of God that Islam has taught us, permit the granting of such powers to any creation? Did Islam not trample such blasphemy. Strange that to Muslims the ass of Dajjal can also be attributed a portion of Godly powers and that the creator of this ass is Dajjal himself. Now when we believe that Dajjal can give life and death and can also create, what makes him short of God himself. The ass is described as one who can travel from East to West. But according to us it is possible that by Dajjal is meant the dominant nations and the ass being the railways which travel from East to West for thousands of kilometres in the countries. Then regarding the Messiah we should realise that the naturalists and philosophers will laugh at us; in fact, rising thirty to forty thousand feet can cause death, then how can the Messiah rise in his bodily form to the heavens. Will it not be an opportunity for the enemies to laugh at the reason to be given for the difference between the first and second features that it is due to a change in age".*

*(Azalah-i-Auham, p.174-175).*

Such are the passages profusely found in the writings of Mirza Sahib. In such passages he attributes such statements to the Ahadith which are not found there, twists some clear statements and then builds up the whole castle of his own claims and whims. In the passage just quoted above he tries to simply dismiss the miraculous second coming of Jesus on the basis of his half-baked, incomplete and indirect knowledge of late nineteenth century science. About the Ahadith of Dajjal he tries to appeal to the monotheistic sentiments of his readers in order to

reject the very sayings of the Holy Prophet in which the horrors created by the Dajjal have been foretold only to protect monotheism. In these Ahadith Muslims have been clearly forewarned that they must not give up their strict adherence to the Tawhid under the spell of the tricks shown by the Dajjal.

# MIRZA'S FINAL CLAIMS ABOUT JESUS CHRIST

After a considerable effort Mirza Sahib was able to convince his followers (a few hundred people in the beginning whose number could not extend beyond four figures even years after Mirza's death), that the second coming of Jesus as mentioned in the Ahadith was merely a metaphorical statement and referred only to someone who would be in the likeness of Jesus Christ'. This curious interpretation, once accepted, led to the acceptance of many a claim which could not have been accepted otherwise. It is strange that while denying the second coming of Jesus he bases his sentimental demagogy on a pathetic defence of the doctrine of the Finality of Prophethood but he forgets this principle when he lays claims to prophethood and all its peculiar qualities and characteristics. One such typical passage may not be out of place here:

"*Even if great efforts and elucidations are made, this fact remains totally unreasonable, that after our Holy Prophet (P.B.U.H.), such a prophet is to come, that when the people will run towards the mosque for prayer, he will run towards the church; when the people will recite the Qur'an, he will open the*

*Bible; when the people will face towards the house of Allah, he will turn towards Baitul-Muqaddas; he will consume liquor and eat the flesh of swine, and he will not be concerned about the lawful and unlawful aspects of Islam. What? Can reason perceive that such a day of misfortune will befall them, that after our Holy Prophet (P.B.U.H.) such a prophet will come, who, due to his independent Prophethood, will destroy the seal of the finality of the Holy Prophet Muhammad (P.B.U.H.) and will steal away the virtue conferred upon the Holy Prophet (P.B.U.H.), i.e., the virtue of being "the Seal of the Prophets".*

*(Haqiqat al-Wahy p. 31).*

Before we examine Mirza's queer and conflicting claims we should first cast a glance over the stages of his progress from being someone in the likeness of Jesus to be the Real Messiah far more superior, virtuous and exalted than Jesus son of Mary. We shall also quote, only by way of illustration, some of his passages which throw light on how he saw Jesus Christ and how far away his jealousy with this great Messenger of Allah took him.

## Mirza's Claims to be the Replica of Jesus

i). *"When the Ummah approached fourteen centuries after the period of the advent of the Holy Prophet (P.B.U.H.) the same calamities befell them as has befallen the Jewish people, so that a (divine) prophecy may be fulfilled, which had been made regarding them. In a similar way God, through His Absolute Power and Might, has raised, a Replica of the Messiah to educate them about their faith. That Messiah who had been*

*prophesied is this one (Mirza Sahib himself). Accept him if you wish".*

*(Fath-i-islam, p.10)*

ii). *"Thus, apart from having some natural resemblance with other pious people, a matter which has been dealt with in detail in Barahin-i-Ahmadiyah, this humble servant (i.e. Mirza Sahib himself) has a special resemblance with the Messiah. It is due to this resemblance that this servant has been sent with the name of Messiah, so that he may destroy belief in the Crucifixion. So I have been sent to break the cross and to kill the swine. I have descended from the heavens with the help of pure angels who were to my right and left. Through these angels my God, Who is with me, will help me to complete my task by entering every ready heart as He is already doing. Even if I keep quiet, and even if my pen stops writing, even then the angels who descended with me will not stop doing their duty (of assisting me). In their hands, they have been given huge maces for breaking the cross and for destroying the temples of human worship".* *(Fath-i-Islam, p.11. footnote)*

iii). *"I have been sent like the one who was sent after Kalimullah (Moses), and whose soul was raised up into the heavens after undergoing great difficulties during the reign of Herodotus. Thus, when the second Kalimullah (i.e. the Holy Prophet of Islam) who was, in fact, the first in order and the leader of all the Prophets, and who came to crush other Pharoanic forces, and about whom it is written in the Qur'an:*

"Verily, We have sent unto you a Messenger, as a witness among you, as we sent a Messenger unto Pharaoh." (Qur'an, 73:15).

*"Likewise, the replica of the first Kalim, who was, in fact, superior to him, was promised a replica of the Messiah. That replica was given the same power, nature and characteristics as the son of Mary was given. He was sent down in the fourteenth century, which is exactly the same span of time as was between the first Kalim and the Messiah son of Mary. This sending down is only in a spiritual sense and in the same manner in which perfect people rise up spiritually and they came down for the reformation of God's creation."*

*(Fath-i-Islam, p.8).*

iv). *"If someone asks as to what is the peculiarity and spiritual power in which this humble servant and Jesus son of Mary resemble each other, the answer will be that this is a collective peculiarity which has been placed in out spiritual power in a special way; one end of this series goes downwards and the other end faces upwards... ".*

*(Tawfih-i-Maram, p.61).*

## Descent of Jesus is only Metaphorical

i). *"There is little difference between the Muslim and Christian versions about the belief that the Messiah, son of Mary, was raised into heaven with this physical body, and that he will descend from heaven at some future time. I have written in this booklet that it is a false belief. I have also stated that the descension here does not mean the descension of the true Messiah, son of Mary. This is only metaphorical reference to a*

*replica of the Messiah. According to the information and revelation of God, it is this humble servant".*

*(Tawdih-i-Maram, p51).*

ii). *"In this matter, it is very clearly stated in the Hadith of the Holy Prophet, which Imam Muhammad Ismail Bukhari has recorded in his Sahih, and narrated through Abu Hurairah. It is as follows:*

"What shall be your condition when the son of Mary will descend among you, and he will be an Imam (leader) among you".

*Who will he be? He will be an Imam among you who will have been born in you midst. The Holy Prophet has clearly stated in this Hadith that by the son of Mary you should not think that the true Messiah, son of Mary, will be descending, but this name is only metaphorically mentioned".*

*Tawdih-i-Maram, p.56).*

iii). *"Perhaps the last excuse of my brothers will be that why should we seek comparison in some of the words which have been used in the authentic Hadith with regards to the signs of the Messiah….."O my beloved people! All this is metaphorical, which has been explained by God. They will not only understand it easily, but also with a kind of delight. To reduce such outstanding and eloquent metaphorical words into a fact is like drawing a demonical representation of a beloved one".*

*Tawdih-i-Maram, p.57-58).*

iv). *"Now we wish to explain that in order to show the distinction between the first Messiah and the second Messiah, our Guide and Leader, the Final of the Messengers, has not only stated that the second Messiah will be a man, a Muslim, one who will fast and pray according to the Qur'anic laws, who will be born among the Muslims, who will be an Imam among them, who will not bring another religion, who will not claim separate prophethood, but also clearly explained that the first Messiah and the second Messiah will be clearly distinguishable in their physical features". (Here Mirza banks on the Ahadith in which various narrators have used the words "reddish0white" and whitish for the complexion of Jesus Christ).*

*(Tawdih-i-Maram, p.58-59)*

# Seeds of Prophethood

v). *"Now it is clear that when the Messiah has dies, neither he can appear after death nor has the Qu'ran given any news of his coming to life again. Therefore, without doubt the coming Messiah will be a likeness to him. Besides this, the Holy Prophet (P.B.U.H.) has himself in the Hadith shown that the coming Messiah is not Jesus, the son of Mary, but someone in the likeness of Jesus; because he has given a different description of the departed Messiah and quite another description of the Messiah to come. He has implicitly stated concerning the previous Messiah that he was a prophet but the coming Messiah will come as a follower. Just as the words "Your Imam from amongst you" are clear. Also in the Hadith: "The Ulama*

*(scholars) of my Ummah are like the Prophets of the Children of Israel". A hint has been given of the coming of the likeness of the Messiah. Therefore, according to this the coming messiah, being a Mahaddath, is metaphorically a Prophet".*

*(Azalah-i-Auham, p. 278).*

In this passage which is typical of Mirza sahib, he denies the second coming of Jesus because in his coming Mirza Sahib sees the breaking of the seal of prophethood. But in this very passage he calls himself a Prophet by way of metaphor. In other pages of this book he attributes all prophetic qualities to a metaphorical prophet leaving no difference between the real prophet and his so-called metaphorical prophet. Moreover, the 'Hadith' quoted in this last passage which constitutes a favourable argument of Mirza Sahib is absolutely unfounded and is baseless.

## Distortions of the Qur'anic Verses and the Ahadith about Jesus

It seems that Mirza Sahib was bent upon demolishing all respect and veneration Jesus Christ had in the minds of the readers. He not only openly insulted him but also left no stone unturned in distorting and misinterpreting all material found about his miracles and personality in the Qu'ran and the Hadith. The endeavour he had started as early as 1880's and continued to perform this duty till the end of his life. His three books published in 1890-91 appear to be the result of a long thinking of several years as to how to attack the personality of Jesus Christ. In the following pages some passages have been quoted to show

how Mirza Sahib attacks his sacred target. Denying the miraculous acts attributed to him in the Qu'ran, he writes:

*"At this point this answer is sufficient that the Messiah whom the people are awaiting, there is definitely no mention concerning him in the Ahadith that the dead were given life through him. What has been written about him is only that with his breath the living shall die. Besides this, Allah has for this very reason sent this humble servant to spiritually give life to those who are dead, grant hearing to those who are deaf and cleanse the lepers and to bring out those who are in their graves. Another ground of resemblance is that like Jesus the son of Mary was sent to present the true teachings and contents of the Gospel and Torah, in the same way this humble servant has been sent to present to the unmindful ones the original teachings of the Qur'an. The Messiah was sent only to convey the laws of the Torah in a very strong way. In the same manner this humble servant has been sent so that he may convey the laws of the Qu'ran with clarity.*

*(Azalah-i-Auham, p.103).*

We have already quoted a Hadith in which the Holy Prophet has said that at the time of his descent, Jesus would be wearing two yellow sheets or garments. Mirza Sahib presents curious interpretations of this part of the Hadith. Here are some of the relevant passages:

i). *"The Messiah at the time of his appearance, i.e., when he shall claim to be a Messiah, shall be slightly ill and shall not be in a healthy condition for according to the Books of interpretation, the meaning of "the wearing of yellow garments" is this (i.e., being ill). It is clear that this interpretation is*

*perfectly in conformity with the requirements of Revelation and Dreams, it is entirely plausible and conceivable".*

*(Azalah-i-Auham, p.143).*

ii). *"The Promised Messiah will descend wearing two yellow cloaks; one of them will be on the upper part of the body and the other on the lower one. I say that this is an indication that the Promised Messiah will appear with two diseases. Because in the science of interpretation of dreams a yellow cloth refers to a disease. I am suffering from these two diseases: One concerns my head and the other is diabetes and diarrhoea".*

*(Tazkirat al-Shahadatain, p. 44).*

iii). *"I have continuously mentioned that I am the Promised Messiah sent by God Himself. In the Ahadith two signs of my physical appearance have also been mentioned; for by "Yellow Sheet" is meant illness. Just as it has been mentioned in the Ahadith concerning the Promised Messiah of (the wearing of) two yellow sheets in the same way I have been inflicted by two illnesses. One illness in the upper part of my body which in the top sheet and that is dizziness which is a t times so severe that I am caused to fall on to the ground. The second is in the lower part of the body which is the illness of urinating abundantly which is also called diabetes. Every day I am caused to urinate abundantly, sometimes I am forced to do so fifteen to twenty times and sometimes even a hundred times in twenty-four hours due to which my body becomes very weak. These are the two sheets which have come into my lot. Those people who do not accept this will have to accept that when Jesus descends he will bear this gift which are the two illnesses he shall have. One in*

*the upper part of his body and the other in the lower part of his body".*

*(Damimah Barahin-i-Ahmadiyyah, p. 373-374).*

## Meaning of Damascus

It has been mentioned in the Ahadith that Jesus will descend in Damascus. Let us enjoy how Mirza Sahib and his colleagues come out with fanciful ideas to convert Qadian into Damascus or Damascus into Qadian:

*i). "Now it must also be known what the word "Damascus" means? It occurred in the Hadith of Muslim. In the Sahih of Muslim it is written that the Messiah will descend near the white eastern minaret of Damascus. This word has continued to confuse the scholars from the very beginning, for it is not clearly understood what is the relevance between the Messiah and Damascus, and what is the special relationship between Damascus and the Messiah. Yes, if it was written that the Messiah would descend in Mecca or Madina, then it would have been appropriate to apply its (relevance) to the names of these places. Therefore, it should be clear that in the interpretation of the word Damascus it has been revealed to me by Allah that Damascus is the name of such a town in which people with the nature of Yazid live and follow the habits and trends of Yazid. There is no love for Allah and His Prophet in their hearts and they have no respect for the Laws of Allah. They have made their personal desires their God and are so obedient to the commands of their cardinal desires that (shedding) the blood of the holy and*

*pure ones is very simple and easy for them and they have no faith in Muhammad (P.B.U.H.)".*

*(Azlalah-i-Auham, p.134-135 footnote).*

*ii). "So God mentioned Damascus, from whence have come forth very unjust laws, and where some very cruel and hard people were born. It is for this reason that the Replica of Damascus (Masil-e-Damascus) will now become the headquarters in the likeness of the city of Damascus, for spreading justice and faith, for most prophets have come to the settlement of unjust people, and God has been turning accursed places into blessed places".*

*(Azalah-i-Auham, p.137)*

*iii). "To have the hope that he (Jesus) will descend on the eastern tower of the Mosque of Damascus is entirely a baseless thought. In this situation we should give such interpretation to the Damascus Hadith which does not conflict with other Ahadith and Qur'anic verses. That interpretation is that the descent of the Messiah will be only a descent of glory and honour which is a spiritual descent which reflects its divine illumination to the eastern tower of Damascus. Due to the reason that Damascus is the origin of the satanic tree of Trinity and it was in this city that this distorted belief was born, therefore, it has been hinted that the divine illumination of the Messiah will descend and spread to the birth-place of the Trinity".*

*(Kitab al-Bariyyah, p. 359-360).*

# Breaking of the Cross, killing the Swine and the Elimination of the Dajjal

*"The next sign is that when the Promised Messiah comes, he will break the cross, kill the swine, kill the one-eyed Dajjal, and to instantly cause to die whichever disbeliever his breath reaches. So the actual truth of the sign, which is spiritually meant, is that the Messiah by coming to the world, will trample under his foot the splendour and glory of the Christian religion. And those who have the shamelessness of swine and the filthiness of frogs will have to face the established proofs and will be destroyed (intellectually). And those who see things with the eyes of the world, and have no religious eye whatsoever, rather like an ugly tent (sic) sticking out. They should be convicted with the sharp edge of clear arguments and their rejecting selves will be destroyed by him and not only such one-eyed people but every disbeliever who looks down upon the religion of the Holy Prophet (P.B.U.H.), will be destroyed spiritually by the powerful breath of Messiah's proof and arguments. Thus, all these statements are metaphorically meant, and they have been opened (clearly revealed) to this humble servant".*

*(Azalah-i-Auham p.142).*

# GENERAL ATTITUDE OF MIRZA SAHIB TOWARDS JESUS CHRIST

It appears from the writings of Mirza sahib that he was out to demolish the personality of Jesus Christ by putting him into disrepute. He levelled baseless moral allegations against him and made every effort to lower down the status of this great Messenger of God in the minds of his readers. The reason of this unholy attempt seems to be to pave the way for his own claims to be the real Messiah far more superior than Jesus Christ himself. Before concluding this paper we quote a few passages from the writings of Mirza Sahib only by way of illustration to show his real sentiments about Jesus.

i). *It is extremely shameful that the Sermon of the Mount which is considered to be the essence of the Evangile has been plagiarized from Talmud, the sacred book of the Jews and then give the impression that it was his own teaching. But Christians are feeling sorry ever since this plagiary has been discovered. He has perhaps committed this unbecoming act only to gain popularity and influence by showing an example of any excellent teaching. But this immoral act committed by him had blackened the faces of the Christians. Moreover, it is regrettable that even this teaching is not an excellent one. Reason and conscience both are slapping this teaching in the face. He had a Jewish teacher who gave him lessons in the Tourah. It appears that either nature did not give him any considerable share from intelligence or it is the naughtiness of the teacher that he kept him an open slate and a simpleton. In any case he was very weak in his academic and practical qualities. It is because of this that one he followed the devil. (Zamimah Anjame Atham, Qadian, 1922 p.6).*

ii). *Christians have attributed a large number of miracles to him (Jesus Christ). But the fact is that he could perform no miracle. Ever since the day he abused those who demanded miracles from him and called them scoundrels and bastards the respectable and noble people parted with him for they did not want to become scoundrels and bastards by asking him to produce miracles. (Zamimah Anjame Atham, Qadian, 1922 p.6).*

iii). *It appears from the Gospel of Mathew, that he was hard of understanding and had a coarse brain. He did not consider epilepsy to be a disease just like the illiterate woman and commoners; rather, he thought it was the spell of a jinn. Of course, he was in the habit of using filthy and abusive language. He was short tempered who lost his temper in very trivial matters and he could not restrain himself from being carried away by his sentiments. But personally I do not regret these actions of his because while he swore and used abusive language, the Jews compensated themselves by using their physical force (used to beat him). It should also be remembered that he was in the habit of telling lies. The predictions about which he claimed to be found in the Old Testament about his own appearance are not traceable in that book. These predictions merely refer to others and had already come true even before his birth.*

*(Zamaimah Anjam-e-Atham, Qadian, 1922, p. 5-6).*

iv). *It is strange that Jesus, peace be upon him, did not act in accordance with his own teachings. He cursed the tree of fig even before seeing it while he taught others to pray for others. He asked others not to call people idiots but he himself exceeded in using abusive language to the extent that he called Jewish saints as bastards and called names of the Jewish scholars in all his sermons and assigned to them bad epithets. It is the duty of a*

*moral teacher to display excellent moral behaviour. Can this imperfect teaching, on which he himself did never act, be from God?* *(Chahmah-i-Masihi, Qadian, 9th March 1906, p.346).*

v). *Even if one prediction out of all the predictions of Jesus, dead God of Christians, is proved to be equal to this prediction of mine, we are ready to pay any damages. What were the predictions of that dejected man, only that earthquakes will come, famines will be there, wars will be fought. Allah may curse those hearts who prove the divinity of Jesus on the basis of such predictions and make a dead their God. Do not the earthquakes always come? Do not the famines always take place? Are not the wars always continuing anywhere in the world? Why after all this foolish Israelite (Jesus Christ) called these trivial things to be predictions? Only due to be teased by the Jews.*

*(Zamimah Anjam-i-Atham, Qadian 1922, p.4).*

vi). *Christ came to a particular nation and it is a matter of sorrow that he could not cause any spiritual benefit to the world. He left behind in this world the harm of which came to outweigh its benefits. By his coming trouble and mischief increased.*

*(Itmam al-Hujjat, p.86).*

vii). *A young and beautiful prostitute sits close by, as if sitting in his lap; sometimes she stretches out her hand and rubs perfume on his head. Sometimes she touches his feet, caressing them with her jet black hair and enjoys herself in his lap. Jesus sits entranced and does not have any objections to her actions. Just imagine, Jesus, a young man, a drunkard, a celibate – and a young and beautiful prostitute lying before him, caressing his body with hers. Is that chaste behaviour? Who can say that the*

*prostitute's touch does not warm his heart and produce lustful feelings within him? Regrettably, Jesus was not even in a position to quench his sex desire with a wife after seeing that lewd woman. The close proximity of the wretched prostitute and her coquetry and dalliance must have produced wild emotions within him. That is why Jesus could not even utter the words "O bastard! Woe unto you. Keep thyself away from me". The Bible confirms the fact that the woman was a prostitute who was notorious throughout the city for her adultery.*

*(Ruhani Khazain; a collection of the writings of Mirza Sahib, Vol. 9, p.449).*

This was a brief comparison between the Islamic belief about Jesus Christ and his exalted personality and the Qadiani distortions. There is absolutely no doubt that Mirza Ghulam Ahmad of Qadian not only deviated from the fundamental Muslim belief but also tried to ridicule and insult this great Prophet of God, to commit an impersonification of worst dimensions and to try to usurp the sublime status of the great and beloved prophets of God.